THE

RAGGED SCHOOL UNION Magazine.

AUGUST, 1850.

Original Papers.

IMMORALITY OF THE LONDON PRESS.

In the early part of this year, we made a short reference to the immoral character of the London Press, and its pernicious effects upon the minds of the young. The pressing and serious importance of the subject compels us again to return to it, although, as formerly, we can do so but very briefly. It is most lamentable to contemplate the coldness and apathy, with which the Christian public has regarded the heavy and rapid death-march of this mighty engine of destruction. It can only be, through maintaining a culpable ignorance of its real character and stupendous exertions, that any serious mind can view it without apprehension and alarm. Christian effort and enterprise, chiefly, have made the people of this country a reading people, and created a mental appetite which *must*, in one way or other, be satisfied. This, so far, is a pleasing feature, if turned to a proper account, (for "the soul to be without knowledge it is not good;") but the Church of Christ has not done so, for *no vigorous and systematic effort* has ever been put forth to accomplish it. It was surely short-sighted policy to suppose that cheap Bibles and hymn-books—although of incalculable importance—and a few periodicals, chiefly of a denominational character, would ever be sufficient to meet this growing demand. A banquet, however, has been prepared, of the most corrupt and degrading literature that ever was published in any country or any age, and every week brings fresh accessions to its variety and magnitude. There never was a period in the history of popular literature, when so large a number of *new* periodicals, of a most corrupt and polluting character, was issued from the London press, as during the last two years. Every lane, alley, and village, in town and country, is becoming deluged with this ceaseless torrent. At every step we meet with placards, announcing the contents of their corrupting pages; and

there is scarcely a street inhabited by the poor of the metropolis, in which there is not a number of shops, teeming with these publications, of every variety and form of attraction. So rare is it to find a religious publication in one of these shops, that it is questionable whether a majority of the inhabitants of our "alley-worlds" know where they can be procured, even if they wished to purchase them. An enterprising and intelligent publisher, (Mr. Knight,) in a circular published in April last, makes the following statement:—

"At the beginning of this month there were issued from the London press, to be continued in Weekly Numbers, at a Penny and Three Halfpence each, ONE HUNDRED SEPARATE PUBLICATIONS. Of these, *sixty were wholly works of fiction;* and *eighteen miscellaneous journals*, for the most part made up of *fiction and ribaldry*. Of the professed works of fiction, a great number were of the "*Jack Sheppard*" *school*—such as, The Freebooters; Dick Turpin; The Bold Smuggler; Jack Sheppard; Paul Jones, the Pirate; Claude Duval, or The Dashing Highwayman; Gentleman Jack, or Life on the Road; Jonathan Bradford; The Brigand. The hash is varied by every variety of *Tales of Murder*. The influences of such publications are counteracted by only *twenty-two weekly journals*, for the most part innoxious. Of these, ten are Economical and twelve Miscellaneous."

The circulation of these publications is immense. In 1845, it was calculated that from London alone there was a yearly circulation of stamped and unstamped newspapers and serials, *of a decidedly pernicious character*, to the extent of 28,862,000! During the last five years, while cheap religious periodicals have made limited progress, either in numbers or interest, the corrupt printing-press has been unceasingly at work. The present circulation in London of immoral *unstamped* publications, from a halfpenny to three halfpence each, must be upwards of 400,000 weekly, which would give the enormous issue of TWENTY MILLIONS EIGHT HUNDRED THOUSAND *yearly!* In addition to these, there is the weekly importation of French prints and novels, of so indecent a character that once they could only be obtained by stealth, but may now be purchased openly from any vender of the other periodicals. We lately observed a shop called the "Parisian Depository for the Sale of French Prints," where the business was entirely confined to that class of publications. Another and most pernicious class—special favourites with the young—are the profane and indecent song-books, which, like the frogs of Egypt, have almost found their way into every dwelling.

With the view of ascertaining more fully the real character of such publications, we lately procured from Holywell Street—that common sewer for every species of literary filth—a collection of about fifteen different numbers. Before commencing their perusal, we had in a measure prepared ourselves for the offensive task, by anticipating something decidedly immoral. We were not unacquainted with the low and profane expressions, which defile even the ordinary conversations of the vicious and degraded. We have listened to them at morning and midnight, in the lanes, alleys, cellars, garrets, and gin-palaces of the metropolis. But never did we before imagine that ideas so

gross, profane, and bestial, as we found in these publications, had ever been recorded by pen or printing-press, or even expressed in human language. Hundreds and thousands of the youth of our land, of both sexes—from those in the counting-house and public seminary down to the urchin in the Ragged School—secretly and greedily devouring this unmixed pollution, which must seal their ruin for time and eternity, presents to the mind a "chamber of horrors," dreadful to contemplate! "Week after week, month after month, year after year, does this literature meet the mind, which may have been for a few weeks or months, perhaps, under Christian control one day in seven, or it arrests the attention of those who have never been so privileged. The process and effects are alike in both cases, though in one results may be more gradual. The mental appetite exists, and must be fed; it meets with the food which we have just analysed, at every turn, in every variety, to suit every taste. Tens of thousands of the young are coming into weekly, daily contact with this contaminating agency—drinking at this 'death fountain, whose baleful waters are ever and anon bursting forth from their impoisoned caverns, and rolling on to the ends of the world,' scattering moral desolation wherever they flow. What wonder, then, that they are enslaved by this potent and mischievous spell! And once ensnared, they 'clank their chains,' and hear music in the very symbols of their bondage. Their mental appetite, once depraved, they lose all relish for wholesome food; and the more deeply they drink of the polluting draught, the more insatiable does their craving become; and not more certainly will the spark ignite the barrel of gunpowder, than will all this set on fire in the bosoms of the young the lower passions of their nature," and urge them headlong in a career of degradation and shame.

But what, it may be asked, has all this to do with Ragged Schools? We reply, "Much every way." It increases the accumulations of human misery, multiplies the number of its victims, and fosters and deepens the depravity we are anxiously striving to remove. It destroys the "good seed of the word," which we seek to sow, and renders the human heart impervious to every religious influence. We quote the following extract from the writer of "Old Bailey Experience," as showing the effects of this literature upon the unfortunate inmates of our jails. "Although," says he, "an advocate for the fullest liberty of the press, I regret to add, that if means could be taken to suppress the low publications, of which there are now so many sold, many boys would then be saved from destruction, who are now lost entirely by the influence these works have on their vitiated tastes, viz., the fictitious lives of pirates, robbers, and loose women. There is scarcely one in print that these boys have not by rote; their infatuation for them is unbounded, and the consequent perversion of their minds very fatal in every instance where this passion seizes them. Although naturally restless in their habits, they will sit for six or eight hours together, relating and hearing tales of criminal heroes. A boy, expert at telling these stories, will exact and obtain half the food from the others to gratify this passion."

The chief means we have of counteracting the effects of this literature among the ragged children, is by providing for them, so far as possible, suitable and interesting substitutes. As one step in this direction, we have now commenced a small Children's Magazine, to be published Monthly, and at a price which will enable even the poorest child who is able to read, to purchase it. Nothing but the urgent necessity for such a publication could induce us to undertake it, and we trust that active measures will be taken by all our friends, both in London and the provinces, to secure an extensive circulation, not *only* among the children in Ragged Schools, but also the children of the poor generally, for whom we trust it will be equally adapted. While many of the horrid publications which we have but feebly described, are securing a *weekly* circulation of from 50,000 to 80,000 copies, surely our Christian friends will endeavour to remove the charge of apathy and neglect in this matter, which may justly be brought against us all, by securing for our little Messenger a *monthly* circulation of at least half that number. To show some of our friends, especially ladies, how they may assist us in another manner, we insert the following note, lately received from a lady in the country. We beg to remind them, however, that as we can insert nothing but what is really interesting and useful *for that class of children*, they must leave the selection to us, and not feel disappointed, although in some cases their contributions may not be deemed sufficiently appropriate.

Dear Sir,—When we consider the well-authenticated fact, that "there are 28,262,000! publications of an irreligious and immoral tendency published annually;" it is desirable—nay, more, an important *duty*—to endeavour to check as much as possible the influence this overwhelming flood of human corruption may have upon our youth, by providing for the children of the schools a cheerful, pretty, interesting little Magazine. With a view to such an one, I sent you the little story of ——. On the receipt of yours making reference to the same object, I yesterday employed myself in arranging the accompanying papers, making short stories out of very long ones, to enable you the better to judge of space and *pages*, and how *many* little stories can be put into one Magazine, remembering the old adage, "Variety is charming," for where weariness begins edification ends. If they are such as you approve, my pen is at your service, and I trust you will have many friends who will engage in the pleasing task to insure a *monthly* Magazine—*a little good seed that the Lord will bless.*

I am, Sir, your obedient Servant, * *

A WORD TO TEACHERS.—THE SUBSTITUTE.

"Perseverance and Punctuality" ought to be the motto of the Sabbath School teacher. His employment is emphatically *a work*. It is a work, too, that never in time shall be perfected. His duties increase as the teacher aims at higher results; and aware how defective his best services are, when compared with what he feels he ought to render to the cause of religious education, his oft-repeated disappointments should be, under the Divine blessing, only so many incitements to more persevering, regular, and active exertions. If possible, he should never be absent from his class.

If he expect the regular attendance of the scholars, they have a right to expect his. If they be on duty, surely he ought also. If they say, "We are here to be instructed," he should at all times be able to reply, "I am here to instruct you." *Perseverance* and *punctuality*, we repeat, ought to be our motto.

While in town, I lately received an invitation to join in an excursion from the romantic village of L——, on the following Saturday. It was stated that several Sabbath School teachers would be present. I needed few arguments to comply; and as my friend B. agreed conditionally to superintend my class on the following Sabbath, he being one of our Society's teachers, and familiar with Sabbath School instruction, I committed my young people to his care with perfect confidence.

Of all my scholars, Susan Huntley was my favourite. She was sent to me before she could read; and having had no religious instruction previously, I remember with what pleasure I heard her, after some time, in her calm and unobtrusive manner, repeat most correctly the whole of the Lord's Prayer. Her progress was not rapid, but when once she had been taught a verse or paragraph, her memory never betrayed her, and she had it ever afterwards at her command. Such a mind may be compared to a library, where the books are at all times accessible to the proprietor; and as Susan was the most diligent, she soon also became the most intelligent of my class.

We proceeded on our excursion on a day of golden splendour. The atmosphere was clear, and the cottages on the other side of Loch—— were more distinctly seen than we had ever observed before. The sunny landscape and blue sea were altogether Italian in colouring, and the Bay of Naples itself, I think, could not surpass the home scene we then contemplated. Our party was numerous, and in different conveyances we proceeded to a most romantic situation, by the bank of a broad and clear stream, which murmured softly by the walls of an old castle, from the low-browed portal of which Scottish warriors, in glittering armour, had often issued forth to defend the independence of their country. Their deeds of prowess and other topics were followed by more elevated conversation; but while we roamed along the numerous walks, and amid the varied scenery, the day glided on towards evening. The shadows of the lofty elms were lengthening across the stream that flowed beyond them, when a gentleman of the party, to whom I had that day been introduced, and with whose enthusiastic conversation I had been particularly delighted, suddenly announced his intention to bid all of us adieu. He informed us he would not return to L——, but would cross the country to the nearest railway station, and thus return to Glasgow. I urged him to remain, reminding him of the pleasant company with us, and the disappointment his absence would occasion. "His duty to others," he said, "as a Sabbath School teacher, obliged him to leave us, and more especially as he had a double engagement; for besides Mr. B.'s morning class, he had also promised to teach a class for him in the evening." How truly was I rebuked when I found he spoke of my own. B. had only *conditionally* agreed to teach my class, and tempted by the fine weather, he too had left his post, and had arranged to place both his class and my own under the superintendence of the stranger. Having promised to return with the party to L——, I bade my new acquaintance farewell; and not without a sigh for my own want of energy, I watched his rapid progress city-ward, until a rising ground concealed him from my sight. "Such diligence," I exclaimed, "*must* have a noble result!"

Having returned to town, I, on the succeeding Sabbath, went as usual to my class-room. Susan Huntley and two other advanced scholars were

absent. I called next day, and saw Susan's widowed mother. She informed me that the gentleman who taught my class on the preceding Lord's-day had called after dismissal, and promised that Susan should have six months of day school instruction, provided she would regularly attend *his* Sabbath evening class, from which he said he was *never* absent. "Now," added the widow; "that has not been the case with you; so I subscribed his paper, as I just thought it was best to have a regular teacher—and you know you have been away three Sabbaths this summer; for I knew if you were much concerned about the children, you would not always be running away."

I was not prepared for this view of my conduct; and while musing as I went homeward, whom should I meet but B.! He was not in a complacent mood. During the summer he had been frequently absent from his class; and on these occasions our active friend had uniformly taught for him, and now, just at the time he was about to write his quarterly return, B. found his class reduced nearly one-half, although, to be sure, he had the pleasure of knowing our indefatigable acquaintance had provided them, as he did little Susan, with week day as well as Sabbath School instruction.

I shall not call the spirit displayed by our rival teacher a covetous spirit; but it is undoubtedly an appropriating one, against which I suggest, for the future, we should all be on our guard, and that we strive to prevent such abductions by our uniform regularity, and our unflagging perseverance and punctuality.—*Glasgow Union Magazine.*

Ragged School Teachers, what say you to this? Does it not read a needful lesson to some of you, whose classes, in the summer months, have become thin, and the schools nearly empty? And this chiefly because you have frequently forsaken your children, and they in turn have followed your example, and forsaken you. You may not have "rival teachers" to contend against, but you have out-door allurements in a thousand forms, to which your children will most surely fall victims, unless you are "instant in season and out of season," watching for their souls *as those who must give an account.*"—[ED.]

RAGGED SCHOOL REMINISCENCES AND RESULTS.

I SHALL never forget, says Corson, in his "Loiterings in Europe," a visit, in company with an excellent friend, to a Ragged School in the wretched neighbourhood of Jurston Street, London.

One of the superintendents having strongly excited our curiosity in reference to a letter received from one of the pupils, I called, by invitation, on the teacher to whom it was addressed, for a copy of the touching and beautiful epistle I hold in my hand. The possessor was a retiring female in the common walks of life, and obliged to toil the whole weary week, while her pale thin face, and slight stooping figure, showed signs of feeble health.

Yet, without the least pecuniary reward, she had regularly taken her accustomed long walk several times a week, for half a dozen years, to labour in an offensive Ragged School.

She remarked, as she handed me the letter, that the writer was a reckless Irish girl, and one of the most troublesome scholars she had ever known.

With evident emotion her eye rested upon the piece of paper, as if it had been a treasure; and as she told her story, there glistened in it a tear of deep, quiet joy. It was her triumph over fruit unexpectedly springing from seed painfully sown.

I have never read such a thrilling tale, set forth in such childlike eloquence, as is contained in this letter:—

"My Dear Teacher,—It is five years since you met me in Glo'ster Street, and invited me to go with you to Jurston Street Sunday Evening School. At the first I was not willing to go, but you would not go without me. You said, 'Come for once;' and so I went with you. You may remember what a monster I was—caring for nothing. Sure you must have wondered what could induce me to have come so regular. I do not know myself, unless it was to disturb the school; for as soon as I came into the class there could be no more order. In vain did you beg of me to attend the instruction—my heart was as hard as a stone, and as cold as ice. Yet nothing could have kept me from coming. Sometimes I have been afraid to look if you were there; for some of the girls used to say, if I did go on they were sure you would not come again. But, blessed be God! you were always there, so that I never had any other teacher. During the two years that I was in the school, no change whatever took place in my character My conduct was shameful. I do not know how you could have borne with me with so much patience.

"At the end of two years my parents were obliged to return to Ireland. Oh! my dear friend, never shall I forget the night when I told you I was not coming again. How affectionately you talked to me! If I had been one of the most attentive scholars in your class you could not have been more kind to me. You marked some chapters in my Bible, and begged of me to read them when I could not come to school; and when you bade me farewell, it was the first time in my life that I felt any real sorrow for past sin; I thought I would give all the world if I might stop one month longer with you. In the course of the week we left London. I could get no rest day nor night. I could think of no one else but you. One day I thought I would make away with myself. Hell appeared open to receive me! Just as I was going to take some poison that I had prepared, I thought I heard you call me, and say, 'Where is your Bible?' I laid down the poison and got my Bible, and the first place that I opened was where you marked, John iii. 16: 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

"Although I had so often heard that passage before, it now appeared as if it were the first time. I turned to some other place that was marked, and saw before me, 'This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief.' This appeared to be just my case. I kneeled down, and prayed to God for the first time in my life. I was much comforted. I threw the poison away; and from that time I found mercy, and was able to call God, Abba, Father. I suffered much persecution from my friends; but, blessed be God! he helped me through it. I knew what a sinner I had been, and therefore could pity and pray for them. I once nearly lost my Bible. The priest having learned that I had one, came and demanded it. I said I would part with my life first. He said it would be worse for me, if I did not give it to him. One night, when all were safe in bed, I got up, went down into the yard, and dug a hole; after committing my best companion to the Lord, I laid it in the grave, and covered it up that no one could find it. For three weeks I went every night for two hours to read it, being the only time I dared to look at it. At length I heard that a lady wanted a servant. I went to see her. She told me I might come as soon as I liked. I got my Bible, and went at once. She was a member of a Christian church. This was a mercy indeed for me. Three months after I became a member of the church to which she belonged. I am still in the same

place, and a good place it is. I must also tell you that my father and mother have joined the same chapel nine months ago. Their home, that used to be like a little hell, is now like heaven. It would do you good to see my father, surrounded with fifty or sixty poor men and women, holding a prayer meeting on Sunday evening, some coming five or six miles, never forgetting to pour out their prayers on Jurston Street School. A few days ago a friend said to my father, 'You will never forget that school.' 'Forget—no, never! till my God forget to be gracious.'

"Please give this two shillings and sixpence to the Bible Society, as a small but sincere token of my love to my Bible, which is dear to me as my life is. Pray remember me with many thanks to Mr. Clark and Mr. Williams, and all the friends of the Jurston Street School. You will wonder how I should know how to send to you. My brother has been living in London till a few weeks since. I begged of him to go to the school, and find you out. He went, watched you home, and then took the direction down, and brought it with him; and I determined to write as soon as I had an opportunity. Mrs. —— has gone to London, on her way to America; she will tell you anything about me that you wish to know: she is a friend of my mistress. Now, my beloved friend, I must bid you farewell. God bless you for ever and ever, is the prayer of—Yours sincerely, Mary Kelly," Ireland.

The Reaper's Corner.

HOPE IN DEATH.

Ann Holt, who was the child of honest and industrious parents, was admitted a scholar into the Adelphi Ragged School when about eleven years of age; she was of a delicate constitution, and like many more, extremely listless and inattentive; but notwithstanding her failings, it was soon discovered that she was susceptible of moral and religious feelings; for when spoken to on the subjects brought before the class during the reading of the Sacred Scriptures, she would manifest great seriousness of mind, an instance of which her teacher particularly remembers in the early part of 1849. The subject was, "the important duty of prayer." The teacher was urging her scholars to pray that God would give them new hearts, which excited considerable interest in the minds of some few, and in none more than that of Ann; it was to her a "word in season"—a seed sown, which was speedily to manifest its glorious fruit. Shortly afterwards she left her home to nurse an infant, yet while in this occupation her interest in the school never decreased, but having obtained the permission of her mistress, she continued her attendance even with the child in her arms.

On Whit Tuesday, 1849, Ann's teacher invited her class to tea, when she inquired as to their supplications for a new heart, to which Ann made no reply; her teacher then said, "And how do you get on, Ann?" "I don't know, teacher," she said, "I think I have not yet got a new heart, for I feel that mine is very wicked, *and the more I pray the worse it seems to get.*"

At the commencement of last winter Ann took cold, which brought on rheumatic fever, and rendered her removal to St. Bartholomew's Hospital requisite. There she remained until December, and then returned to school; but it soon became apparent that consumption had seized her as its victim, which led to a second removal to the hospital. Whilst thus afflicted in body, she was not unmindful of the things relating to her immortal soul. Shortly before her death, she requested her teacher to

visit her, when she expressed herself in such a manner as to leave no doubt that the Holy Spirit had wrought upon her heart, and which led her to exclaim, "I am not afraid to die, teacher, because I feel that the Lord Jesus has already taken me as his own." Her teacher then asked if she thought Christ would receive her when she died; to which she replied, "I know he will." Being exhausted, she asked her teacher to pray with her, after which she requested that the missionary would visit her; and although too weak to converse with him long, the answers she gave to his inquiries were most satisfactory, and combined with the testimony of the nurse, afford sufficient reason for hoping that "she is not dead, but sleepeth," that her happy spirit has been safely conveyed to heaven, and that now she is among the redeemed in glory. She died on March 4th, 1850, at the early age of thirteen years, and on the following Sabbath her remains were committed to the grave. Many of her fellow scholars were present, and the missionary seized the opportunity to deliver an affecting address, after which the following verse was sung:—

"Happy the children who are gone
To be with Jesus Christ in peace;
Who stand around His glorious throne,
Redeemed by blood, and saved by grace."

PRESENTATION TO THE REV. DR. GUTHRIE, OF EDINBURGH.

On Monday, July 8th, a most interesting Meeting was held in the large room of the *Original Ragged School*, Ramsay Lane, for the purpose of presenting the Rev. Dr. Guthrie, the benevolent founder of the Institution, with a testimonial from thirty-six of the boys who had been educated in the school, and who are now in situations as apprentices, etc., as a token of their gratitude and affection, and mark of their sense of Dr. Guthrie's philanthropic and disinterested labours in their behalf. The gift consisted of a very handsome gold Albert seal, on the six sides of which the following inscription was engraved:—"To the Rev. Dr. Guthrie, a token of gratitude and affection from thirty-six boys who were educated in the Edinburgh Original Ragged School.—Job c. xxix. v. 11 and 12.—5th July, 1850." A white cornelian stone is inserted in the seal, the device upon which is that of an ant, as the emblem of industry. Although the Meeting was known only to a few friends, who take a special interest in the schools, a number of ladies and gentlemen assembled at twelve o'clock, and the boys of the school, to the number of about one hundred, were present. Shortly after twelve o'clock, when the footstep of the reverend Doctor was heard on the stair leading to the school-room, the children passed the word round amongst themselves that their benefactor was coming; and on his entrance, a loud and welcome huzza was raised, which made the building ring, and which continued till such time as he had taken his place in the midst of those assembled.

The Meeting having been opened with prayer by the Rev. Mr. Mackenzie of Birmingham, Dr. Bell, Secretary of the Association, then addressed Dr. Guthrie in the following terms:—Some time ago, a number of the boys who were trained and educated in this school, and are now in employment, agreed among themselves that they should save a portion of their small earnings, with a view to present you with a token of their gratitude. The idea became so popular, that many who are still in the school requested to be allowed to subscribe their halfpence. The question then arose, who should present the gift? and they settled that I should do so. At this stage of the proceedings I was made cognizant of their plans, and, of course, cheerfully agreed to meet their wishes by presenting the gift. But I am now desired to do more than this. I am desired to give expression to the gratitude of these boys, towards whom you have acted the part of a Christian father. (Cheers from the boys.) I confess my inability to do this—to me the task is an impossible one; for what is the cause of their gratitude? Let the cause be the

index to its amount. The cause is detailed in the Scriptures, which you and other noble defenders of true liberty saved and secured for them. This is the cause. We were hungry, and ye gave us meat—we were thirsty, and ye gave us drink—we were naked, and ye clothed us—we were sick, afflicted with a mortal moral malady, and ye visited us—we were in prison, bound with the fetters of ignorance, and ye ministered to us. (Cheers.) Such is the cause of their gratitude. I have now the high pleasure of presenting you with the token of these boys' gratitude, on which you find engraved the following inscription:—"To the Rev. Dr. Guthrie, a small token of gratitude and affection from thirty-six boys who were educated at the Edinburgh Original Ragged and Industrial School. Job xxix. 11, 12."

The verses referred to were then read by one of the boys, as follows:—"When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him."

Dr. Guthrie then rose, and addressing the boys and the ladies and gentlemen present, said: This is the first occasion in my life in which I have stood in my present position, if I except one or two occasions in private life. This is the first occasion, so far as I can recollect, on which gratitude has been expressed to me for any little public service that I may have done; and certainly if I had had it in my choice from what party in the world to which I may have done a service I would have had gratitude expressed to me, I would have chosen the very party that are now seated before me. I prefer the gratitude of the Ragged School to all the schools in the world. I prefer the gratitude of those children before me to that of any party to whom in the providence of God I may have been the means of doing a service. It is a very remarkable circumstance, ladies and gentlemen, that this expression of gratitude should come from those now before me; and it appears to me to be one of the most satisfactory and substantial testimonies that could be produced of the good that the Ragged School is fitted to do, and which, in God's providence, and with his blessing, it has done. After referring to the untiring exertions of other parties on behalf of the schools, the Rev. Doctor went on to say: We have had some storms; but nevertheless here we are this day in a most flourishing condition. (Applause.) To the friends who have so assiduously laboured in this cause you lie under the greatest obligation. They have done far more service than I have done; but I believe that they have hearts large and generous enough to think themselves rewarded, when they see me rewarded as I have been. (Hear, hear.) I rejoice, however, above all things, my dear young friends, in this gift not on my own account, but on yours. The question was lately put by a writer in the *Morning Chronicle*, What good have Ragged Schools done? and the writer endeavoured to show that they had done none at all. Now, I rejoice in this gift as a testimony—as Heaven's seal put to the Ragged School, and as man's seal—as a seal of the good done by a Ragged School, which no man can gainsay or deny, (applause,) because a most interesting and moral tale hangs upon this piece of *bijouterie*. From whom does it come? My friend, Dr. Bell, knows, that when I heard of the intention to present me with this gift, I at once objected to receive anything from the children assembling here; when that objection was met by the statement, that the parties engaged in it were some scores of individuals, who had been reared within the walls of this school, and trained to habits of industry, sobriety, and diligence, and who were now maintaining themselves; so that, ladies and gentlemen, I pray you, or rather the public, to observe, that we have in this seal evidence of the good which this school has effected. This seal tells a story of some score of children who were castaways, who were outcasts, who were perishing in a tremendous sea, and who have been brought safely to land, and are now on the way to become ornaments and blessings to society. (Hear, hear, and applause.) God grant that they may not only be jewels in the crown of the Ragged School, but that they may be jewels in a better and nobler crown—that of our blessed Lord and Saviour. While on my feet, I may take the opportunity of adverting to the remarkable prosperity with which our school has been blessed. In regard to the harmony which prevails in its management, it is very striking. The Committee of Management consists of Protestant Christians of different denominations. We differ from each other in political, in ecclesiastical matters, and in many other things; but we are agreed

in affection towards you, my dear young friends—we are agreed in love to the Ragged School—we are agreed upon the reading of the Bible, the whole Bible, and in religious matters, nothing but the Bible. We do not think that the Bible needs any filtering; we do not think that it requires to go through any filtering of man's mind. In fact, we think that if it goes through a man's mind before being communicated to you, it requires to be filtered. We are, therefore, agreed in thinking that it is desirable that you should drink of the water of life just as it comes down from heaven. (Applause.) Now, though differing in many things, and some of them of no small importance, we have cause to bless God for the unbroken harmony with which we have managed the concerns of this Ragged School—a harmony which I pray may long continue. It is a fine thing to find a field on which Christians, who may be constrained by conscience on some points to differ, can cordially work and act together. There is another thing for which we have great cause to be thankful, that is for the numbers in attendance upon the school. I hoped to have had to-day a statistical account of the increase in the numbers from the first day that we began operations until now. However, I was not able to get it; but I find at this date there are no less than 292 children attending the Ragged School. Then we have great cause to be thankful on another account, namely, for the support we have received from the public. In 1847, our revenue amounted to £1,300; in 1848, it only amounted to £1,040, owing to a change made in the time of making up the accounts; in 1819, we made a grand start, and the revenue amounted to £2,363, although it was no doubt a little larger from the cause which affected that of the previous year; and this year we have already received £1,300. We ought to be the more thankful for this, when we consider that the funds of every other benevolent scheme in the country have, more or less, suffered by the pressure of the times. Not the least part of the whole matter, so far as the money is concerned, is the quarters from which it has come, namely, from all churches, from all parties, and from persons in every grade of society. Some of it has been collected at railway stations, some in Sabbath Schools, some in common schools, some in the city, and some in the country. I was especially delighted to hear the other day from the Rev. Mr. Brown, the Free Church minister of St. Bernard's, that the scholars connected with his Sabbath classes had collected as much money as would keep a boy at our Ragged School. (Applause.) Now, that is an example which I hope will be followed by other Sabbath Schools. Then the Kirk Session of the Established Church of St. George's raised amongst themselves a sum that keeps four boys at our Ragged School; and I wish that all kirk-sessions, whether Established, Free, or Secession, would go and do likewise. (Hear, hear.) Again, we have great cause to be thankful for the success which has attended our labours. We have a large number of girls who were qualified for service, and are now in situations. Some of our scholars have crossed the water, and have gone to the happy settlements of the west, or rather of the south, where, I have no doubt, they will become useful members of society, and carry with them the fame of our Ragged School; so that by and by our school will be known amongst the mountains of Otago, and the vast plains of New South Wales; and I hope that they will behave themselves there so well that we will get strong requests sent home to send out a great many more. There is another thing for which we ought to be thankful; and that is, the tendency which our school has to propagate itself. A stranger from another part of the country comes into the school, and he is so struck with what he sees, with the admirable way in which the school is managed, with the orderly and well-behaved conduct of the scholars, and with the character of the instruction given to them, that he becomes infected with the best of all diseases—the Ragged School mania, (laughter)—and on going home infects other people in his own locality, and gets a Ragged School set up. Now, cases of this kind consist with my own knowledge; and the consequence has been, the establishment of Ragged Schools in many other parts of the country. We have great cause to be thankful on all these grounds, and on many others, to which I have not time at present to advert, as I have another engagement. The Rev. Doctor then referred to the device on the seal—that of the ant; and after humourously dwelling upon the characteristics of this most industrious insect, and putting questions to the scholars, and receiving suitable replies, he impressed upon them to imitate the ant in diligence and perseverance, and in sympathising with and helping each other; and gave apt anecdotes illustrative of these qualities in the insect.

Poetry.

"CAST THY BREAD UPON THE WATERS."

"Cast thy bread upon the waters: for thou shalt find it after many days.—In the morning sow thy seed, and in the evening withhold not thine hand," Eccles. xi. 1, 6.

Cast, cast upon the waters wide,
Fear not to trust the refluent tide,
That flows o'er mercy's boundless sphere,
The weak to raise—the sad to cheer.

Ponder each gracious promise o'er,
To those who heed the suffering poor,
Though "heaven and earth shall pass away,"
The Saviour's words unchanged will stay.

The widow's mite—the solace kind,
Bestowed in faith will favour find,
Before the costly offerings made,
By wealthy donors in parade.

Thus in each station we may be
Useful in high or low degree;
While the least gift, or gentle word,
Will meet a great and sure reward—

Of joy and peace, surpassing all
The world can give in pleasure's thrall;
A mine of wealth, unfailing, deep,
A priceless treasury to keep.

Of riches true, where moth nor rust
Can e'er destroy, and no mistrust
Of loss or profit can perplex
The harassed mind, no trials vex.

Then sow, beside all waters sow,
Freely the needed boon bestow;
The Lord Almighty will repay,
He gave, and He can take away.

Gather the houseless wanderers in—
Children alike of want and sin;
Save them from future years of pain,
Their rapid course in vice restrain.

All have a soul of countless worth,
Though scorned as outcasts of the earth;
And He who gave them life will bless
Those who relieve their wretchedness.

ANNE B.

Literary Notices.

Hymns and Meditations. By A. L. W. London: C. Gilpin.

Twenty very suitable "Songs for the Wilderness," characterized by a beautiful simplicity, submission, and childlike confidence in God. Those acquainted with trials, afflictions, and bereavements, will find in these effusions both consolation and encouragement. The pamphlet is beautifully got-up, and would not certainly occupy a *useless* place on the drawing-room table.

Portraits of Mothers.—The Great Journey. London: W. F. Ramsay.

Two excellent volumes of "The Shilling Library." The first-mentioned is peculiarly valuable. We sincerely wish it was read and pondered by every mother in the kingdom. Most fully do we accord with the sentiments of the author where he says, "If mothers are wrong, *all* will be wrong. If mothers neglect their duty, *all* will be neglected. If their character be not in harmony with what is excellent and Christian, we cannot expect that children will express those features of character and conduct which are so desirable, so lovely, so essential to their own happiness and the happiness of others." The portraits are simple, truthful, and exemplary—the author's appeals solemn and powerful. If extensively circulated it *must* do good.

The Diamond Bracelet.—The Murdered Mother.—The History of George Good.—The Successful Petitioner. Groom, Paternoster Row.

Four excellent little tractates, worthy of the enterprising publisher, and well adapted for gifts to children or reward-books for Sunday scholars.

Maxims for Mothers.—Maxims for Children.—Family Rulers.—A Few Serious Questions to ask my own Heart.

We sincerely wish these handbills were fixed on the walls of every ragged scholar's home.

SCENES IN THE HISTORY OF A RAGGED BOY.—No. III.—Signs of Promise.

Correspondence.

To the Editor of the Ragged School Union Magazine.

Sir,—In your Magazine for November last, some remarks were offered on licensed and unlicensed penny and two-penny theatres. It is a fearful fact, that a large number of these exist in London, and that an immense multitude of the youth of this metropolis are there taught to become adepts in every species of crime and infamy.

Having for some years been actively engaged in connection with several Ragged Schools, where many lads of a very indifferent character attend, and finding that a great portion of their earnings (when the money was to be had) were spent in these places, I determined to visit them, to see for myself, having reason to believe they were not as represented, (places of amusement,) but dens of vice, where every effort of Ragged Schools was neutralized. I have visited seven of them, and the impression on my mind is, that while these places are allowed to exist, the efforts of Ragged Schools are, to a fearful extent, useless, in consequence of the scenes they there witness, and the sentiments to which they listen.

I can no longer wonder at the conduct of the scholars in our schools, it being only the exact counterpart of their conduct when assembled in these places, in which, if the name of God is introduced, it is only brought in for the purpose of ridicule. The most sublime truths of the Gospel are made sport of, and the ministerial character, if mentioned, only meets with execration.

The youths who visit these places are taught to become familiar with deeds of the blackest dye; debauchery, intemperance, suicide, revenge, murder, lust, mock trials, and mock executions, are their habitual element; insomuch, that crime loses its heinousness, and public execution its terror. The night before the Mannings were executed, some lads in the Westminster Chapel Ragged School said to me, with apparent glee, "When we leave school to night, we are going to see Mrs. Manning hung." They went, and a few evenings subsequently they were met at a two-penny theatre, gazing, not on a real, but on a mock execution. By these circumstances every softer feeling of their nature appears to have been blunted, so that they can look on a real execution without one feeling of horror for the crime, or pity for the culprits.

To give some idea of the kind of training which they receive, permit me to give you a programme of half an hour's exercise. After mounting about thirty stairs, we entered what is called the waiting-room, which was occupied by about one hundred persons, mostly juveniles, between twelve and sixteen years of age, with a sprinkling of girls of the town; some were sitting in groups, others tossing, and many were talking on the most obscene subjects. The room was ornamented with pictures of a questionable character; one, with a man picking a pocket, with the appropriate motto, "Mind your pockets." We had been here but a short time, when a fight was got up; a ring was soon cleared, in the middle of which the combatants went to work. In the midst of this, a side-door was opened, to which there was a general rush; we followed, and found ourselves in a room with raised seats, capable of holding about two hundred persons. Before us was a stage, with a green baize curtain before it. After waiting a few minutes, the curtain was withdrawn, and a man entered with an imitation prison dress on, marked in several places "County Jail." He commenced by informing the company how he had been on the "artful dodge," had been "grabbed," and sent for three months to the county jail. He went on to give them a description of his introduction to the governor, subsequent

cleansing and cropping, after which came a description of the dietary of a prison, and his occupation while in jail. Among other things, he mentioned his going to the jail chapel; at which moment, speaking of the clergyman, he fell upon his knees, and drawing a hideous grin, exclaimed, with the most malignant bitterness, "Bad luck to him." The sentiment with which he finished this part of the performance was, that he "would rather serve a lag, than a drag in the county jail," meaning, that transportation would be more acceptable than three months in prison.

At the close of this, five persons entered as "Ethiopian Serenaders," four males and one female; they sung several songs with accompaniment, some of which contained the most obscene speeches, insomuch that the performers hid their faces behind their instruments while and after singing them; the audience, at the same time, sending forth shouts of applause and rude jests.

After this, two men entered, to teach the boys the "Newgate Shuffle," which is a peculiar shuffle with the foot, known among the fraternity by that name. During the dance, the young urchins would call the man by name, and ask him to give them a new move, meaning a new step.

This was followed by some dissolving views, of a very questionable character, such as death's head and marrow bones, the devil in various attitudes, ghosts, etc.

Subsequent to this, a lad of about six years of age entered, whose duty was to dance a hornpipe in double fetters. At the close of which a collection was made for the boy's trouble, in shedding a halo around the worst punishment to which a transport is subject.

The half-hour was filled up with a song, without any obscenity in it.

During the performance, beer was brought in plentifully from a neighbouring public-house, and about thirty of the audience were smoking all the time. This performance takes place six times on six evenings of the week, the average number present at each performance being about one hundred. The proprietor is not licensed.

Sentiments such as the following are frequently heard: "We must either beg or steal," as the chorus to a song. "Your soul to the devil," as the same. One, giving his experience when in prison, as complaining to the chaplain of the thinness of his gruel, was told "to thicken it with prayers." In fact, scenes have been witnessed and sentiments heard, both in licensed and unlicensed theatres, which would be disgusting to mention.

J. B.

Reader, consider, in connection with the above, the low literature described in the opening article of this Magazine; and then wonder, if you *can*, at the swarms of young criminals in our jails—the hardened, unblushing depravity manifested by the young of both sexes in this metropolis—and at the futility of Christian exertions in striving to reform them.—[ED.]

The Children's Gallery.

THE LITTLE RAGGED BOY TEACHING HIS MOTHER.

THE little ragged boy, of whom we are about to tell you something, had a very unkind and cruel mother, who used to compel him, half clothed as he was, to stand in the cold and wet all the day long, begging money of the passers-by. She found that she got more money in this way than if she had stood alone and begged. Very many, from pity to the child, and whom it grieved very much to see him stand shivering from the cold, and bitterly crying for food, gave his mother halfpence to buy bread for herself and the little sufferer. But, alas! she spent it all in drink, and it

was only when some kind friend gave them bread that the little boy had anything to eat. It was a sad night, when this unkind mother became so tipsy, and beat her little boy, because he cried and asked her to buy him some bread! Poor child! he was often compelled to run from her, and to hide himself, because she treated him so cruelly; and often did he spend the long winter night, with nothing but the cold earth for his bed and a stone step for his pillow.

There lived in the house where this woman lodged a female, who pitied the little boy very much; and she begged his mother to allow her to take him to the Ragged School. After much trouble she consented. He did not know a letter, nor anything about God, about Jesus Christ our Saviour. But when he had been there twelve months, it was found that he made rapid progress; and the friend who brought him to the Ragged School said she often heard him *teaching his mother*. When his mother had been drinking he did not say anything to her; but when she was sober, he would read to her from his Bible, and tell her what the master had said to him about it at school.

On one occasion, he was overheard saying to his mother, "Ah, mither, mither, (for he was a Scotch boy,) what a dreadful thing it will be when Jesus Christ comes to judgment, if I, standing at his right hand, should see my mither on the left!" Let us hope that the appeal of this child, who had profited so much by what he had learned at school, may not be lost upon his mother; but that she and he may meet together in that happy home, which God has prepared for all those that love him. And while we read of this little boy and his mother, let us pity the many more whom we see from day to day in the same wretched condition.

"How many children in the street
Half naked we behold!
While we are clothed from head to feet,
And covered from the cold."

Surely, then, children who are clothed and fed through the goodness of God, and have parents who treat them kindly, and see that they do not want, should seek to know and love that God who is so good to them. For all things that we possess are given us by the great God, who created heaven and earth; and without him we could neither live nor move. Pitiable as is the sight of a poor ragged child cruelly treated by its mother, it is a still more sad thing to see a child ungrateful to God. Pray to be kept from being ungrateful, and let your desire be, to know what you can render to the Lord for all his goodness to you. And since a child brought into the Ragged School may not only gain much good himself, but become very useful to his parents, by telling them many of the good lessons he learns, and reading to them as soon as he is able from the Scriptures, let us show our gratitude to God for the favours we enjoy, by seeking to bring others to enjoy those favours with us.

THE CHILD-COLPORTEUR.

"MOTHER, will you promise me something?" asked a little boy, laying his hand on his mother's shoulder, as she sat busily sewing. "Promise you what?" asked she. "Will you *only* say Yes, mother?" "That would be very rash; you do not want me to say Yes in the dark, do you, Eben?" "Oh, but you will say so, I know," persisted the child.

"Then I am sure you should tell me what you want me to say Yes to," said the mother.

"Well, then, may I be a *real* colporteur? may I, mother, please?" asked the boy, looking earnestly into her face.

"A real colporteur, Eben?"

"Why, the other day when I stayed at home sick I played colporteur; shall I show you how? You be a make-believe poor woman in a cottage, mother, and I will come in."

Eben went out; his mother sewed on, when, by and by, a knock was heard at the door. "Come in," said she. The door opened, and in walked the make-believe colporteur, with his old great coat on, his cap over his ears, and a bag of books slung over his shoulders. "Would you not please to like a good Christian book, ma'am?" said the make-believe colporteur; "one that would do your heart good?"

"I do not know that I should," the seeming old woman in the cottage answered carelessly.

"Oh, I'll tell you about them, then you'll be very thankful I've come. He took down his bag, and opened it. "Here is Little Henry and his Bearer,

there is hardly anything to equal it;" turning over the leaves of the little book, and thrusting them up in her face. "Little Henry was a white heathen; he did not know about God; he was fretful and very naughty. Neither his mother nor father, nobody told him about Jesus. He was left to his poor heathen bearer, who taught him to worship idols. By and by, a young lady from England told little Henry of Jesus, and then Henry told his bearer. As his bearer carried him all around, Henry told him how Jesus loved the poor heathen, and died to save them. Then his bearer too became a Christian. Then he was happy; he was not happy before. Is it not pretty? Oh, it is good; I think you had better take it."

"But suppose I am too poor to buy?"

"Then you shall have it for nothing, if you will read it. It is as good as preaching—please take it;" and the make-believe colporteur put the book into the hands of the make-believe woman of the cottage.

"There, mother," Eben then exclaimed, shoving back his cap, "cannot I be a *real* colporteur? Why, mother," he went on to say, while a deep seriousness overspread his face, "did you know there are a great many very wicked folks down behind this street? The little children swear awfully. I asked them if they had any good books; and they said, No. Is not this a good place for a colporteur, mother? and ought we not to do something for them? Could not *I* be a colporteur, mother? I am not too little; am I?"

"Where can you get books, Eben?" asked she.

"Why, have not I got some? Jane can give me a few, and Susan—perhaps you and father will be glad to help. Don't you think, mother, we can spare our books? we have read them through and through; why you know we ought to try to do good with them."

The mother was very much pleased with the plan; and when he begged to begin next Saturday afternoon, she gave her consent. How interested was Eben collecting and assorting his little books; this would do best, and that had the ten commandments in it, and another was about lying; he looked them all over, and could tell what each was about. When Saturday afternoon came, his mother thought he might forget it, for his brothers loved play, and always wanted Eben to go with them; but Eben took no interest in bat and ball upon the common; he had another plan, which he liked better; so he packed his books into a basket, and set forth.

"Good-bye, Mr. Colporteur," exclaimed Jane. His mother took a tender interest in all his proceedings; she did not hinder him, for she thought haply the Lord had sent him; and when she watched him go forth so serious and so earnest, she bade him God-speed in her heart, and prayed that the Saviour might bless his humble doings.

Eben was gone a long while, and when at last he came back, he had many things to tell his mother. "Why, mother," said he, "all the mothers were as glad as could be; and some of the little children that could not read, I read to them. There was one big boy that swore, mother," said the child, fixing his large eyes upon her; "I told him about the third commandment. I told him, God would punish swearers; I told him, I would bring him a book about it."

Was not the mission of this child-colporteur a beautiful one? I have thought how many nurseries and bookcases there are in Christian homes piled up with books, read and re-read for the last time, laid away and cast aside, which are not yet too old to be useful, and which might be threading their way to the alleys of ignorance and sin; and I have wondered if children, dear Christian children, might not go forth to the poor, ragged, vicious children of their neighbourhoods, and carry to them the bread and water of life.

Ah! children, do you not often abuse books? Is not a cover gone from one, and have you not torn up the stray leaf of another, without thinking, minding, or caring about it? Stop a moment, and think if these good little books may not be of use still; you have read and loved them; are there not many, many others who would love to read them too? On some bright Wednesday afternoon, can you not forsake your play, your dolls, or your balls, and gather up a little store of neglected books for the destitute corners and alleys of your neighbourhood—as destitute as the cottage or the streets that Ebenezer visited? Can you not become a child-colporteur? Oh! it would be a beautiful and blessed mission.

Intelligence.

GROTTO PASSAGE RAGGED AND INDUSTRIAL SCHOOLS, AND REFUGE FOR DESTITUTE BOYS.

THE Annual Meeting of the Friends of this Institution was held in the Theatre on Wednesday, the 26th of June, and was attended by a large number of ladies and gentlemen, interested in the work of Ragged Schools. On the platform were Earl Waldegrave, Lord Kinnaird, Capt. Holland, the Rev. J. W. Reeve, and several Members of the Committee. The Chair was taken at three o'clock by the Rt. Hon. Lord Ashley, M.P.

The Report, which was read by Mr. Bulstrode, gave a detailed account of the operations of the past year, from which it appeared that 36 boys had been received into the Refuge in a state of extreme destitution; of whom 11 had been convicted thieves, others had been imprisoned as vagrants, and almost all, more or less, tainted with crime. For some time great difficulty was experienced, but by the judicious treatment adopted, a complete reformation was effected, and many of them are now placed in a fair way of obtaining an honest livelihood; 8 had emigrated, 6 are sent to sea, 3 left of their own accord, 2 were enticed to leave, and 15 now in the Refuge.

The Industrial Schools have had an average attendance of 75, who are instructed in matmaking, netmaking, shoemaking, and tailoring, many having become expert workmen. Dinner is provided daily for 24 of the most destitute, when they have accomplished a given amount of work. The greatest difficulty experienced is to obtain a market for the goods manufactured, which are now accumulating in the stores.

The Ladies' Committee reported favourably of the Infant School, and in connection with it have established a Dormitory for girls, where 12, who are too old for the day schools, and too young or ignorant to enter service, are instructed in needlework and household work, and fitted to take places as servants. This last is entirely unconnected with the General Committee.

Altogether in the Institution, during the past year, 36 boys, of the most destitute class, have been boarded, lodged, and educated; 100 children of each sex, and 40 adults, under daily instruction; 70 boys instructed in various trades; 25 of each sex provided with a dinner daily. A Sunday School, with an average attendance of 140, has been in constant operation; 8 boys and 3 men sent to the Colonies; and a Library and Reading Room opened for the use of those who desire the advantages it offers.

The statement of the accounts, read by Mr. Haselden, showed a deficiency of £130 on the receipts of the year.

Capt. Holland, R.N., rose to move the first Resolution, and spoke as follows — When last we met we were acting upon faith; we had entered on our work, found its great difficulty, and then expressed our conviction that no scheme for the amelioration of the condition of those whose benefit we sought would be successful, which did not bring the objects of our care more immediately under our supervision; we felt the necessity of convincing them that their interest was sought, to show them we were the same flesh and blood as themselves, so that they might no longer feel themselves outcasts from society. When under our supervision no harsh means have been used; we have trusted entirely to a mixture of decision and kindness; neither has there been any pandering to their feelings; they were told they must work for their living, and submit to the rules of the Refuge; these terms were submitted to at first from necessity, but after a short time, impatience of control, accompanied with a disposition to rebel, showed itself, which, however, gradually vanished before the influence of constant employment and general kindness. The success of the system is satisfactorily proved by the fact, that out of 32 admitted, many of whom had been convicted thieves, 14 have been saved from degradation, have regained their characters, and are now placed in positions where, under God's blessing, it rests with themselves to obtain an honest living; and as to our taking them from

the right class, the number of convictions to which they had been subjected, shows we have been labouring in the right quarter. But having taken them in, we stood henceforth to them in *loco parentis*, and were bound to provide for their future life; and in doing this, we have to express our gratitude for the liberal assistance afforded by the Ragged School Union, who have enabled us to place them within the reach of employment, and I cannot do better than recommend our friends to subscribe to the Emigration Fund of that valuable Institution. The utmost expense incurred by each boy during his stay in the Refuge has been £6, and surely, when we see the benefit conferred and the change effected by it, we need not begrudge so small a sum. (Cheers.) The time may come, and I hope it soon will, when the necessity for Ragged Schools will cease; but at present it is not so, and they must be regarded as a necessary expedient. Hang upon us somehow their inmates will, either by stealing, by begging, or living on the poor-rates; and if by these schools we can clear the streets of some of them, and put them in a fair way of obtaining a living, it is, it must be, an object worthy our most serious consideration. They rescue their inmates from pauperism, and make them independent men; and surely this cannot injure the working man—surely this is not holding out a premium to crime. There is no greater enemy to the poor man than pauperism; it meets him at every step; it prevents the rich giving employment, because their wealth is seized by poor-rates; and it also lowers his wages, for where pauperism increases, wages are sure to decrease, and therefore, in reducing this great enemy, we are really benefiting the working classes of society. In carrying out this Refuge we have met with many difficulties, but they have only been the trials of infancy. Two years ago we were in a state of complete prostration; turned out of our school-rooms at a time of the year when it was difficult to obtain suitable premises, the chances of carrying out the project appeared indeed distant; and then it was that Lord Ashley joined us in our efforts, accompanied us in our search, and at length we ferreted out the rooms we now occupy, and in which the schools have attained their present favourable position. Our first difficulty, after opening the Refuge, was as to its constant supervision; which, however, was provided for by engaging an old sailor, under whose care the boys have since remained; and much have our efforts been aided by Mr. Harris, the master, whose conduct deserves the warmest approval. Our only remaining one is, that sometimes we could wish them removed a few miles from town, where, breathing the pure air, they might be instructed in agricultural pursuits; but this is impossible, for an Institution of this description must be on the spot, in the midst of its work. The difficulty alluded to in our Report, of getting rid of our produce, affords some anxiety, but I am desirous of throwing out a suggestion which, if adopted, might materially assist us. There is a Samaritan fund attached to the hospitals, to which contributions are usually made in money; but might not the same end be attained if clothes, etc., purchased from our stores, were sent by those desirous of assisting the fund. In giving the boys employment, our object is not to make them clever tradesmen, but to accustom them to habits of industry, and to bring them within the reach of the important influences of religious instruction; and when, by alleviating their sufferings, we have attached them to ourselves, that instruction tells with increased effect; it would be too much to say that those boys who have left us are confirmed Christians; but I believe there is a principle implanted which will be of the greatest assistance to them—it will be something to hang upon in their times of trial, and will support them in their hours of temptation.

The Rev. J. W. Reeve, in seconding the Resolution, said—I am thankful to hear from the Report that the Committee recognize that great principle of trusting to the influences of religion to carry on and complete their work—for it is just in the proportion in which we lose sight of this great point, by which secular knowledge can alone be made useful, that we fail in attaining the end we desire of improving those whose best interest we seek; and I am thankful to see it put forward, because it evolves another truth, that intellectual knowledge is not the only instruction necessary, but while we cultivate the natural

powers, we must guide them to what they ought to do, instead of leaving it to their unassisted reason to seek the path to which our fallen nature inevitably tends; thus we shall lead them to seek assistance from on high in their struggles with evil. There is, however, another matter which has been put forward—it is our responsibility as English Christians. This is a point we cannot get over, for come it some day will; account for the use of our advantages we must, and the sooner the fact is admitted, and we meet it as we should, the better. Whatever may have been the immediate origin of Ragged Schools, one thing is certain, their necessity is mainly owing to the neglect of the upper classes of society, therefore it affects us most materially to examine our position, to meet our responsibilities, and not cease till we have done away with the necessity for Ragged Schools. If in this wealthy neighbourhood we were fully alive to this, there would not be deficiency to report in the funds of these schools of which we have just heard; it is a reproach to us to allow those who are doing the work for us to have their energies damped by having a debt hanging over their heads. It is right that we should all, in some way, bear the burden and heat of the day, when there is such an occupation before us; it is very easy to say we have nothing to do with it; it may not appear now, but it is only by running our eye along the future, to the great account we must give, that we can understand how far we are or are not interested in the matter. Often, when in my pastoral work I have conversed with the poor, has it occurred to me, wherein should I have differed from them had others paid no more attention to me than they have had; and this consideration should make us anxious to surround others with circumstances favourable to the development of their better powers.

Lord Kinnaird, in moving the next Resolution, said—In an assembly of Christians, I am sure I shall have your support in thanking our heavenly Father for the success which has attended our endeavours, and mainly are we indebted under His blessing for it, to the conviction which has inspired the Committee, that human means are useless unless guided to their destination by the Spirit of God. I cordially agree with the Rev. gentleman who has addressed you, that instruction without religious education is of little use; and because this fact is recognized in the management of these schools, they claim your earnest, vigorous support.

Sir W. Baynes, Bart., seconded the Resolution.—In an assembly of Christians I need not inculcate the duty of charity; but there is a duty connected with it, which appears to me too often neglected, but which is important for our consideration; it is to see whether what we give is judiciously applied, (hear,) for if we neglect this, it will often prove that we do more harm than good by our charity. (Loud cheers.) How much is thus wasted on beggars in the streets, by whom it is received with contempt, that we allowed ourselves to be imposed upon, rather than with any feelings of gratitude. How much better would it be to intrust that money to a Committee of a Ragged School, where it is certain to be applied well, instead of thus, through want of discretion, allowing our gifts to be wasted, and open for the encouragement of vice. (Hear.) Were a foreigner to visit London on a Sunday, and pass through our principal streets, he would meet many going towards their places of worship—he would find shops closed, and all the evident signs of a religious people; but were he to step aside into the adjoining alleys, how changed would be the prospect, and religion and the Sabbath alike forgotten; his ears would be assailed with the profane oath, his eyes witness the want of all good restraint, till disgusted and grieved, he would gladly turn aside from this pandemonium of iniquity. How these evils are to be removed it is difficult to discover; we cannot make men religious by Act of Parliament; we cannot force their minds; but if any improvement is to be effected, it will be through the medium of such institutions as those I now advocate, in connection with the City Mission.

After putting this Resolution to the Meeting, the noble Lord in the Chair announced a donation of £25, which he suggested as a model gift.

Mr. Arthur Mills then moved the third Resolution, and spoke as follows—Though, from my residence in another neighbourhood, I am unable to

pay the attention I did to these schools, my interest is not abated; for there is one feature by which they are admirably distinguished, and it is one which I should like to see pervade our Ragged Schools more than it does—I mean the attendance of the upper classes for the purposes of giving instruction. (Hear.) They were intended to form a link between the highest and lowest classes; and unless this is carried out, where do our Ragged Schools differ from the National Schools—if all is left to paid teachers, where is the peculiarity of the system? I could wish that those who attend these meetings would not confine themselves to listening to speeches, but would, by visiting the schools, and assisting in its workings, take a practical interest in their advancement; for I am assured it would greatly increase the interest felt, and greatly increase the amount of donations.

Earl Waldegrave briefly seconded the Resolution.

Mr. W. J. Maxwell then moved the following Resolution—"That the most cordial thanks of this Meeting be offered to Lord Ashley, for taking the Chair on this occasion, and for his unwearied zeal in the cause of Ragged Schools, and other Institutions for the amelioration of suffering and destitution." He said—At this late period of our meeting I shall not detain you by entering into details, but having been so long connected with this Institution, I can speak from experience of the great good which is being effected. It is impossible in a Report to give a detailed account of what is going on, but I assure you an immense good is being effected. We may not see its fruits immediately, but it is quietly preparing, and I earnestly entreat our friends to join with us in practical exertion. It may at first be unpleasant, but this would wear off; and if we have no other visible reward, we shall have the satisfaction of feeling that we have done our duty, and when we see what has been done, and what remains to be done, we need not begrudge money or exertions. (Cheers.) I would not say more than urge upon you the claims of these schools; none are aiming higher; none, I may say, are doing more. We feel deeply indebted to the noble Lord who occupies the Chair for his kindness here, and his activity in every work calculated to benefit the poor; and it is a cheerful duty, after the attack to which he has been subjected, to offer our meed of acknowledgment, and thanks for his kind assistance in this and every useful work, and it is with the greatest pleasure I move this Resolution.

The Resolution was seconded by Dr. Daniel.

Lord Ashley, in acknowledging the vote of thanks, said—I can only make a few remarks, and express my gratitude for your kind expression towards me. It is with great pleasure I attend on the present occasion, for in no schools with which I am connected do I see more energy, judgment, and discretion displayed than in the management of these. That in the general way we do not progress so satisfactorily as we could wish is to be attributed to two reasons, ignorance and indifference; the first has much to do with it, but I fear indifference is the more powerful evil, for people are too often careless as to what is going on around. However, in emigration we have considerable success. I have a letter from a friend lately arrived from Australia, speaking very highly of the conduct of our emigrants; and I think Mr. Mills has spoken too broadly as to the necessity of rural training; for though, undoubtedly, something of the kind would be desirable, yet the necessity is not so urgent for the employment they are likely to obtain, especially minding sheep. I am assured by many who know Australia well, that none make better shepherds than handloom weavers of Spitalfields; for going out unbiassed by any system, they readily adopt the system most simple in use, and easily fall into the required position. As to hanging about towns, out of 220 sent out, all have obtained employment at good wages, and in most cases found their way into the Bush, so that the difficulty does not really affect us; and with respect to Sydney, it has been a stipulation in the payment of all monies, whether government or otherwise, over which I have had control, that it should not be applied to emigration to that quarter; it is an overgrown town, and boys sent there would be very likely to return to their old haunts, and we should only be transplanting them from one scene of vice to another. In only two instances have complaints been made as to the conduct

of our emigrants, and that was on board ship; but the complaint was caught up, and proclaimed with triumph by those opposed to our efforts, and made to appear something of vast importance, while, in fact, it was only among a minority of 19, and was entirely repressed in less than a fortnight. Much of the statement put forward was a gross exaggeration, got up on this side of the water, to injure the character and destroy the efficiency of these schools. Considering the numbers sent out, and the characters we have had to deal with, I think the reports received a complete triumph; but this imposes an additional responsibility, for seeing what may be done, we must go into the highways and compel them to come. We have imitators in Aberdeen, where vagrancy is almost destroyed; we cannot do this in London, for there is a constant importation to fill up every vacancy; but I hope this Institution will not be allowed to flag for want of funds, but that its Committee will be supplied with sufficient to carry out their intentions and wishes. (Loud cheers.)

The Meeting then separated, a collection being made at the doors to the amount of £12.

NOTTINGHAM RAGGED SCHOOLS.

From the Annual Report of these Schools we extract the following: "On Monday Evening writing and cyphering are taught by a paid master, to those boys who are thought most deserving of the privilege; on the same evening forty girls are engaged in making and repairing garments, which they are afterwards allowed to purchase for half their original cost, and some receive them gratuitously. 122 articles of clothing have been made by them, and they have subscribed their halfpence towards their purchase, to the amount of £2. 13*s.* 9*d.*; thus the Committee wish to teach them frugality, and the value of time rightly employed; on Tuesday the boys are again assembled, from 7 to 9, for general instruction, given by voluntary teachers; if they have been at school on the Sunday previous, and have behaved properly, before leaving they each receive half a pint of coffee and a thick slice of bread and butter; on Wednesday Evening the girls assemble for the like purpose; were these children not supplied with food at school, they might often go hungry and supperless to bed. One very singular feature appears in connection with this school—when the treasurer closes his accounts at the end of the year, he finds no less than a balance of £75 in hand; and yet there is much less said about the extension of the operations of the school, than we often hear from many quarters in London where there is *more* than £75 of debt. We wish not to throw any discredit upon our good friends at Nottingham, but we do hope they will speedily bestir themselves, and prove more worthy of the unwonted liberality with which their philanthropic neighbours have favoured them. There must be a lack of *personal* exertion somewhere.

RAMSGATE RAGGED SCHOOL.

The First Public Meeting in connection with this School was held at the Music Hall, Ramsgate, on Tuesday Evening, July 2nd. The Chair was taken at seven o'clock, by Lieut. Hutchinson, R.N. The Meeting, which was very full, commenced with singing, after which Prayer was offered by the Rev. W. Garwood.

The Chairman then rose, and said—The subject of this Meeting was one which must forcibly appeal to the heart of every Christian, that it was the blessed privilege in works like these that Christians of all denominations could meet on common ground—the only rivalry that of love—Churchmen and Dissenters forgetting all other distinctions in our blessed Lord's injunction, "By this shall all men know that ye are my disciples, if ye love one another." The Chairman proceeded to remark, that in supporting such institutions as Ragged Schools we were literally obeying our blessed Lord's command, "Go ye into the highways and hedges," etc.; and that in these latter days of the world's history, when the courts and alleys of our crowded cities and towns were teeming with the victims of ignorance and vice, we should deem it our noblest privilege to consider ourselves the stewards of the Lord's bounty, and to aid, according to the talents committed to our trust, the advancement of the glorious Gospel of our blessed Lord, when superstition, vice, and infidelity, were overspreading the land, and Jesuitism, with its insidious poison, had found a home in our beloved England. It was, indeed,

time that all faithful believers should shake off the lethargy of worldly care, and devote their talents, wealth, and influence, to the service of the Lord.

The Report, which was read by Mr. William Phillips, town missionary and superintendent of the school, stated that the necessity of such an institution was shown by the number of children already in attendance, many of whom could neither read nor write. The children, upon their first assembling, were rough and unruly, setting at defiance every attempt to instruct and improve them. Yet, by the influence of moral suasion and affectionate treatment, and the combined influence of Christian love and firmness on the part of the teachers, they have succeeded in what severe measures would have failed in accomplishing. Stubbornness, indolence, and irregularity, have given place to obedience, diligence, and good order; some who have troubled us much by their perverseness are now among the most exemplary for attention and usefulness. The parents of many of the children have expressed their pleasure and gratitude for the instruction which has been communicated. Average attendance: boys, Sunday, 56; week day, 34; girls, Sunday, 35; week day, 30.

The Meeting was afterwards addressed by Mr. Hind, architect, Mr. Walford, Mr. Gent and Joseph Payne, Esq., (who formed a deputation from the Ragged School Union, London,) the Rev. H. Bevis, and Rev. Mr. Wilson, after which the proceedings terminated by singing the Doxology. The collection, with some private donations, amounted to £16. 8*s*.

ABERDEEN SCHOOL OF INDUSTRY FOR BOYS.

The Committee of this excellent Institution, the parent of Industrial Schools in this country, have lately issued their *Ninth* Annual Report, from which it appears, that during the six months subsequent to the opening of the school, the names entered amounted to 109. The new names entered during the year ending 1st April, 1849, amounted to 66. During the past year, they amounted only to 40. With an average daily attendance of 64 7-12ths, during the preceding year, the school earnings amounted to £88. 1*s*. 8½*d*.; during the past year, with an average daily attendance of 61 9-12ths, the school earnings amount to £92. 10*s*. 6½*d*.—a large sum, when it is considered that more than one-half the children are under nine years of age. The Committee, after enumerating the benefits resulting from the school, in the extensive decrease of juvenile vagrants, beggars, and criminals, go on to state: "All these results have been effected at small expense. Deducting the school earnings and the garden produce, amounting together to £113. 4*s*. 11*d*., it will be seen that the total cost to the public was only £214. 4*s*. 4*d*., being upon the average attendance during the year of sixty-one, at the rate of about £3. 10*s*. for each child. Your Committee do not think that great improvement can be made upon the present management, but unless the school receive a larger measure of public support it cannot much longer be continued, for the balance in hand is only £47. 9*s*. 1½*d*. They would reckon its shutting up, from want of funds, as a national calamity. If it has accomplished, if not everything that you desired, at least as much as you could well have anticipated—if it has removed the disgrace of juvenile vagrancy from your town and county—if it has reduced the number of juvenile delinquents committed to prison from 96 to 16—if it has provided food, moral, religious, and industrial training, to every child of destitution who applied—and if it now cease to perform all or any of these, from want of means, the evil be to you and your children, for your Committee cannot be expected to maintain, at their own expense, and on their individual responsibility, an Institution which, though undertaken by private benevolence, subserves so many public important ends."

We deeply regret to find that this Institution, so admirably conducted, and which has accomplished so great an amount of good, at a very small expense, should be crippled in its operations for want of funds. We have gone over somewhat carefully a long list of donors and subscribers to this school for the past year; and to the credit of our benevolent supporters be it spoken, we have no such lists in connection with any Ragged School in London. From an array of nearly SIX HUNDRED names, including those of ministers, merchants, barristers, bankers, architects, ship-

owners, manufacturers, physicians, professors, engineers, and all grades and classes of men, apparently "well to do in the world," we have only the paltry amount of £147. 16*s.* 6½*d.*, in the form of donations and subscriptions for the year. There is only *one contributor to the amount of £2. in the whole list*, and that list contains the names of *eighty-eight merchants*, whose contributions average from 2*s.* 6*d.* to 5*s.* each! Will it be believed that the united contributions of *eight bankers* amount to the incredible sum of *forty-two shillings and sixpence*, and that of *thirty-seven* lawyers and advocates to the miserable pittance of £13. 6*s.*! We have known a few children at a Sunday School contribute more out of their pocket-monies. We lately received £20 from a small tradesman, (a printer,) for a London Ragged School, with the promise of £5 annually, and whose annual income, we believe, is much smaller than any one of those professional gentlemen. Sad will it be for the miseries and the heathenism of London, if ever the subscription lists of its Refuges and Missions become parallels to that of Aberdeen. But we have reason to hope that day is far distant, especially when we find some of our female servants contributing ten shillings a year out of their hard-wrought earnings for the support of a Ragged School, when a Scotch banker, out of the abundance of his heart, gives only *two shillings and sixpence!*

PERTH SCHOOL OF INDUSTRY FOR DESTITUTE BOYS.

From the last Annual Report of this excellent Institution we extract the following particulars: "Since the opening of the Institution, on the 1st January, 1843, there have been admitted in all 109 destitute boys. The whole income and expenditure of the school since its opening has been £1,295, and the annual average cost of lodging, clothing, feeding, and educating each boy, £7. 12*s.* 10*d.*, or thereby. Very few indeed of the seventy-one who have left the school have lapsed into crime, and very encouraging accounts are from time to time obtained of some of the former inmates. One who was picked up in the street in great wretchedness is now earning £1 of weekly wages in another town, by a handicraft in which he has become very skilful, and several in Perth are now supporting themselves by their own industry. A pleasant evidence of the grateful remembrance in which the institution is held by its former pupils ought to be recorded. Two young men, who were among the first admitted to the school, devote an occasional hour after their work to visit the school, and instruct their youthful successors in the exercises of psalmody.

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The Directors of the Institution, while they intimate their readiness to devote their labours to the promotion of any scheme most likely to produce the greatest extent of permanent good at the least amount of expense, beg most respectfully to press on the public the claims of this establishment, as one which has been long tried, and has proved eminently successful in its own peculiar province; and while any of its former friends extend their countenance to other experiments which may be made, and it is hoped successfully made, for the same great objects, the Directors indulge the hope that they will not withdraw their usual support from the Boys' School of Industry. In whatever way the reclaiming of destitute and vicious youth is sought, whether by taking them in charge both by day and night, or only for a portion of the day, the Directors, under the conviction that to do effectual and permanent good the Author of all good must be continually invoked, would humbly seek to acknowledge His glory as their sole aim, the extension of His kingdom on the earth their main object, His Word the supreme rule of the whole discipline, action, and instruction of the school. They will thus endeavour, not only to render the boys whom they receive well-fitted to occupy their several stations, and fulfil their duties *in time*, but also to qualify them, under the Divine blessing, for entering on a happy *eternity*."

It may be interesting to our readers to know, that at the last Annual Meeting a vote of thanks to the Chairman was moved and seconded by two young men, who were formerly pupils of the school.